A FEW REFLECTIONS FOR MOMENTS OF SOLITUDE

Minot Simons, D. D.,
Minister, All Souls Unitarian Church, New York

We are not always in action. There are moments when we are alone in our inner life, thinking outward and upward.

In such moments, when we think outward, it is reassuring to feel that in and through the Infinite Mystery which surrounds us in the universe, there are indications of an Intelligent Will, bringing things on from the motions of atoms to the emotions of human beings. In John Fiske's book "Through Nature to God" there is this quotation from Kepler:

"One evening when my mind had become weary and dusty with much consideration of these atoms, I was called to supper, and a salad which I had asked for was placed before me. 'Ah,' said I, 'I suppose if pewter dishes, leaves of lettuce, grains of salt, drops of vinegar and oil, and slices of egg were floating through all eternity it might just happen at last that there would be a salad.' 'Yes,' said my wife, 'But not so nice and well dressed a one as this of mine is.' "

A nice salad never just happens by chance. The nature of things does not happen by chance. A recent writer has said, "Do the atoms take counsel together and devise a plan and work it out?" The question he says is absurd, but not so absurd as "the notion that the atoms combined by chance and by chance produced such a universe as this in which we live."

It is a very impressive fact that the universe holds together, or perhaps better, is held together. It is the expression of a universal order. A commonsense conclusion seems to be that the Power which established an intelligible order, an order intelligible to our intelligencies, must have worked with intelligence.

Professor S. I. Bailey, professor of astronomy at Harvard, gave a radio talk last winter. His last sentence was "Man may be only the latest development of the whirling star mist but the fact that he has intelligence enough to trace his evolution stands unexplained except by the presence in nature of an intelligence far superior to his own." An intelligence far superior to our own is still intelligence. It is not to be ignored as intelligence because it is superior, even infinitely superior. It is still intelligence, and we should remember that intelligence is a spiritual element.

Moreover the story of the world evolution up to human beings is a story of a process getting somewhere along moral and spiritual lines. Another commonsense conclusion is that it is the story of a Will carrying out a purpose. How do we recognize the presence of a human will? By seeing human energy so directed as to carry out a purpose. World evolution is getting somewhere, often along lines which seem blind, stupid and irrational, and yet on the whole the results indicate a purpose. Is there any better working hypothesis than that the scheme of things indicates the presence of an Intelligent Will?

Again, in our quiet moments, it is profoundly impressive to remember that the Infinite Mystery confronts us with a Presence which we sense through our spiritual powers. The supreme thing about us is our spiritual nature, a spiritual being with an impelling idealism, a being on a different plane of reality from our bodily life, a plane of values, worth, duty, love, sacrifice, heroism, remorse for sin, aspirations for truth, goodness and beauty. A moral nature is not only the supreme evidence as to the nature of man but the supreme evidence of the nature of the Reality out of which he was born.

My inner life is open toward the Unseen. Is it not so with you? What I think in my mind, what I feel in my heart, what I plan to do, what I aspire to be, my inner right, my inner wrong, are known by the Unseen. Is that not so with you? Who of us can feel that his inner being is shut up to himself alone? Not only our outward acts but our inward life are known.

Orestes, pursued by the Furies, was a man stricken by his inward sense of condemnation. Augustine declaring that "Our souls are restless until they find their rest in Thee," was a man conscious of an inward peace with the Unseen.

Is it not because the Unseen cares? But if the Unseen cares, how can we help thinking that the Unseen is a Moral Intelligence and a Moral Will akin to our own? To adapt Professor Bailey's words: the fact that a spiritual being is willing to die on the cross for an ideal is unexplained except on the theory that in the infinite mystery there is a Moral Character infinitely superior to our own. Yet moral character infinitely superior to our own is still moral character. Think of our direct moral experience, our knowledge of right and wrong and our sense of ought. Let us get this key thought in mind: morality has no meaning apart from persons. Repeat that a few times to feel the profound significance of its truth. Morality has no meaning apart from persons. If your experience is like mine, you too have a feeling of moral responsibility to the Unseen and it is because you feel in

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CARPENTER AND RAIL-SPLITTER

Reprinted by special permission from "UNITY" of February 9th, 1925

Nineteen centuries ago, in a humble stable, in an outlying province of the great Roman Empire, a man-child was born, destined to become the greatest ethical teacher and moral leader of the world— a man whose spiritual message, and the example of whose life, were to go ringing down the ages, and whose character was to be one of the brightest spots on the oftentimes dark pages of history.

Some eighteen centuries later, in a rough log cabin in a then newly settled and little known territory of a newborn nation, was born another man-child, whose life and character were fated to be a beaconlight not only to his own nation, but to the modern world as well. It is of these two great men—so different in their time and environment, and yet so similar in their character and principles, that this article is to treat.

There is a pronounced similarity between Jesus of Nazareth, Syrian Jew of the First Century, and Abraham Lincoln, Anglo-Saxon American of the Eighteenth. This similarity is shown not only in their unforgettable messages, but in their lives and characters as well. For a moment, then, may we not consider their early lives, remembering always that each was a typical product of his time and people.

How striking a coincidence it is when we remember that each began life in the field of carpentry. We have the picture of Jesus, the growing lad, working in the shop of his father Joseph, the Nazarene carpenter, handling the plane, swinging the adze to fell the wood, and fashioning it into yokes and other articles for the use of his fellow townfolk. Then we have the similar picture of Lincoln, the rail-splitter, famed in his locality as the best man among them when it came to the use of the carpenter's tools.

We have another parallel in their mental development—Jesus reading the books of Jewish law and religion, and questioning the learned doctors in the temple; Lincoln studying by the light of the fire, walking miles to borrow new books, and eagerly interrogating everyone who could give him further knowledge.

We know, too, that each of these extraordinary characters was a social being, and most democratic in his choice of companions. Jesus was not governed by the social laws of his time—he consorted with those in whose company he found pleasure, and whom he could help, whether they were high-born, or of low estate. The most striking case of Lincoln's democracy is to be found in an account of his entry into Richmond at the close of the Civil War, when he gave the death blow to false pride and aristocracy by clasping the hand of a freed Negro who came to thank him, in spite of the only too apparent displeasure and disapproval of those standing by. The spirit behind these acts was similar—a tribute to human worth, regardless of color, creed or social position.

What makes greatness? Material success, say some—and yet how many who achieve it pass on and are forgotten. No—character, and character alone—makes a man great, and in Jesus and Lincoln the light of character shone at its brightest. Many heroes in history have been admired, a goodly number have been loved, but few have been revered, and none other has commanded the almost universal reverence which attaches to the Great Teacher of Nazareth, and the Martyred President of our own country.

In reading the New Testament, and in perusing the letters and public utterance of Lincoln, we are forced to remark the similarity of spiritual thought —in each case, of course, embroidered with the language of the time. On the one hand we have the divine command—"Love ye one another," and other injunctions to love our enemies, and on the other we have the ringing message of the Second Inaugural—"With malice toward none; with charity for all." Back of each was the same love of humanity—the same desire to bind up the wounds of hatred and strife.

Both Jesus and Lincoln were unparalleled leaders of men. They possessed the same great power of inspiring confidence, and bringing out the best in those with whom they came in contact. They understood the frailties and weakness of humanity, but they also appreciated the inherent divinity therein—an appreciation which has been lacking in many otherwise great leaders. Both saw that in every clod lay hid a spark, which could be fanned into a glorious flame by sympathy, understanding and encouragement.

Both of these great leaders suffered similarly from the misunderstanding of the grosser minds around them, which could not appreciate the greatness of their souls. Yet both had, in an almost phenomenal degree, patience with those who would not learn the great message their leader carried. We have Jesus overlooking the indignation of his disciples at the village which refused him welcome: We have Lincoln smiling at the indignation of his friend who brought him word that the Secretary of War had called him, the President, a fool. Both Jesus and Lincoln had that power to differentiate between trivialities and things that really matter which is the final stamp of true greatness of character.

We find each, too, undergoing the great mental struggle which comes to every great leader before he stars on his mission. Jesus wrestled with his own fears, doubts and misgivings for forty days and nights; those who rode the circuit with Lincoln testify to the almost terrible silence into which he would be plunged at times. Who can know what anguish was tearing these great souls in such moments? Would they succeed? Were they perhaps mistaken in believing themselves men of destiny? Both, however, as the truly great ever do, laid the ghosts of doubt and fear, turned their hands to the plow, went forward to the realization of their great purposes—and, similarly, each gave his life for the cause he sponsored.

The outstanding characteristics of Jesus and Lincoln—the qualities which have endeared them to millions, and assured them unique places in the halls of history—were gentleness and forgiving spirit. They understood the temptations which beset every son of man. They appreciated that an error sincerely regretted does not mar a character forever. They realized the truth that:

"Men may rise on stepping stones
Of their dead selves to higher things."

There is no sublimer saying in the record of the Galilean than those immortal words he spoke to the woman brought to him for condemnation— "Go thy way, and sin no more." Similarly we all love the spirit which prompted Lincoln to save by pardon so many soldier boys sentenced by courts martial, and echoing the words of the Nazarene,

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WE SALUTE YOU!

I salute the officers and members of the Young People's Religious Union. They carry the banners of a great adventure and they bear the "white shields of expectation." They will need resolute courage and the brave old wisdom of patience. I want them to make our churches spiritual powerhouses. I want to belong not to a merely respectable and sensible church but to a church inspirational, a church militant, a church whose baptism is not the baptism of water but of fire and the Holy Spirit. An unventuresome church is a dying church. We look to the new generation to supply the moral passion and the fervor of heart which will unify our endeavors and oblige us to formulate in effective action the longings and convictions that have long been latent in our free fellowship. The call of the hour is for enlarged vision, deeper consecration, more cheerful confidence, and then for constructive, cooperative, cumulative effort.

SAMUEL A. ELIOT
President, American Unitaran Association

The General Alliance would charge "PEGASUS" to carry to the Y. P. R. U. its warm greetings and earnest good wishes as it starts upon a new year of effort and achievement. At our best, and together, how far can we project our ideals into the warp and woof of the coming year's accomplishment?

We look to the young people for our renewed enthusiasm, for the fresh viewpoint, the unflagging courage, and the wholesome gaiety that lubricates our sometimes ponderous machinery.

And now for a word for "PEGASUS" himself as he goes from one to another, rounding up the individuals who are out on the edge of our activities, and bringing into ever closer contact and comradeship the various groups of young people of our denomination in widely separated parts of the country. We like the soul-stirring message he always brings in his leading article; we like the family news; we like the sense of vitality that pervades the whole.

Go on then, "PEGASUS," unwearied and sure-footed; and when the way grows rough and the obstacles loom large, forget not to use thy wings—the wings of courage, of idealism, of undaunted faith in the Great Cause you serve.

Faithfully yours,
NORA M. GALLAGHER
President, General Alliance

As you approach the celebration of Young People's Week, the Laymen's League takes this opportunity to renew its good wishes for the success of the Young People's Religious Union. The League will try in the future, as it has in the past, to demonstrate in practical ways its hearty sympathy with the splendid work which the young people are doing.

As President of the League I know that I should be very solemn and take advantage of this opportunity to give the young people some good advice, but for the life of me I never can make myself feel old enough to lecture you.

Believe it or not as you please, the difference between your generation and mine is that we exhibited our virtues and concealed our vices, while you make a great business of exhibiting your vices and concealing your virtues. Some of our exhibited virtues, and your exhibited vices are not nearly as serious as both of us like to think. We are pretty much alike, although I rather suspect that you are a little better than we were. When I say this, I do hope that you won't get so high hat about it that you will refuse to associate with your elders.

Sincerely,
PERCY W. GARDNER,
President Unitarian Laymen's League.

WHAT THEY PLAN FOR Y. P. R. U. WEEK

A good bit of the inspiration of Young People's Week comes from the knowledge that hundreds of other Unitarian young people all across this vast continent and up into Canada are doing the same thing at the same time. In order that you may know Young People's Week, what other groups are doing, we are listing below the plans of some of the larger centers. These are not by any means all that are taking part in The WEEK but the others—California, Meadville and other Federations and important groups all over—had not sent in their plans when this issue went to press. Incomplete as this list is, it shows that Young People's Week is a stimulating event.

CHICAGO FEDERATION: Probably every group in this district will observe Y.P. Sunday. An entertainment and dance will be given at the People's Church on Tuesday night and at the First Church Friday night.

MOHAWK VALLEY FEDERATION: If it is at all possible, every group in this Federation will conduct the Sunday Service. The District Chairman is hot after them, and hopes some of the groups can arrange social events for the week, though the distances are so great that not many of the groups can get together in the winter.

CHANNING FEDERATION: Most of these groups will observe Y.P. Sunday, and at least one will give a play during the week. New Bedford is offering "The Ghost Story", followed by a dance, on Feb. 11th.

WORCESTER FEDERATION: Practically every group in this Federation will take part in the regular service, Feb. 6th. These groups cannot unite because of snow and distance, but some of the groups will hold local events this week.

BOSTON FEDERATION: Every group around Boston is expected to observe Young People's Sunday.

The Japanese Musical Play, "The Geisha" will be given on Feb. 11 and 12 at Jordan Hall, Boston. The cast numbers more than sixty. The leads are taken by Charles Macdonald of Watertown and Addie Stern of Worcester. Lillian Basil of Medford is Business Manager; Wayne Latham of Brookline has charge of the production; and Arthur Olsen is sales manager of the tickets. The dance, Bill Rice, East Boston, Chairman, usually held during Y. P. Week, has been postponed to Feb. 25th at the Elks Hotel.

METROPOLITAN FEDERATION: New York: In every Church where there is an active group, the Sunday service will be conducted by that group on February 6th.

The play planned for February 8th, has run into many difficulties and has been put off till February 22nd. "Wedding Bells" is the piece, and the cast includes several Y. P. R. U. notables. Albert Pleydell is Chairman of the Committee. The dance is set for February 11th at the West Side Church.

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SPECIFIC FACTS FROM THE PACIFIC SLOPE

***Carl B. Wetherell*, Contributing Editor**

It has been some time since Pegasus has carried a report concerning the Young People's Societies in the Pacific Coast District. This is not because those societies have nothing to report; indeed they are quite active. It is due more to the fact that the Coast Editor has just fallen down in sending some data. Pegasus: We apologize,—and beseech your kind consideration. Our Unitarian organization is flooded with so many newspapers whose responsible leaders are constantly seeking "news". If Field Secretaries, Bishops, and other such personages complied with the frequent requests for "news"—'tis to laugh!—they would be mere reporters, talkers, dictators, and not doers. Be that as it may—here goes—we shall begin our Pilgrimage in Southern California.

SAN DIEGO: a new organization has just been started through the efforts of Mrs. Esther Robinson, Director of Religious Education. Officers will soon be elected and from all this editor could discover upon his recent visit at San Diego we should very soon have a splendid group. It is studying topics of timely interest and is planning an attractive social program.

REDLANDS: We had an opportunity to meet with this group—"Starr King Club"—on January 9th a small but exceedingly earnest organization. It has held a joint meeting with the Riverside Universalist young people and future such gatherings are planned. The club provides ushers for the church services and some one of the girl members cooperates at the time by looking after the small children whose parents desire to attend church The club also has planted a lawn in the back of the church—and is keeping it up—thereby affording a most attractive place for the Primary Class of the church school to meet every Sunday. At one of the monthly meetings of the church known as "Hospitality Hour" the club provided a musical program and thereby earned some money for its work. A Christmas party was given to the children of the church. The club is affiliated with the Y. P. R. U., subscribes to Pegasus, and altogether is first rate.

LOS ANGELES: The Fellowship: holders of the Efficiency Cup 1926—1927. Regular meetings each Sunday morning at the church school hour. At present Miss Mary Lawrance, known to all Y.P.R.U. members, and now Director of Religious Education at Los Angeles, is speaking to the group on Unitarian belief. The Fellowship is carrying on the usual social stunts and was very much In evidence at the remarkable Christmas Pageant. The Fellowship, like all other organizations in the church, is anticipating with much hope and many plans the occupancy of the splendid new church building next fall—and then my friends, Los Angeles Fellowship will "take no man's dust."

And now let us wend our way up north over the Teliachapi Pass—into central California—and let us come into—

FRESNO: the raisin center of the world. Here the Rowell Club—Y. P. R. U.—holds forth to good effect. Two meetings each month, one for business, one for fun, so to speak. The club observed Thanksgiving and Christmas by doing something for somebody else. A New Year's party was also held. It is a lively group of young people, ambitious for, and loyal to, the church which after all is the important thing. Let us make our loyalty centre on the church.

PALO ALTO: The Humanist Club, composed of Stanford Students, meets each Sunday evening for supper followed by a brief talk and lively discussion by its members. Recently topics for discussion have been—"The Personality of Jesus" "The Meaning of Religion," "Duty." Extensive plans for observance of Young People's Sunday are under way. This is a most promising group, which is earnestly endeavoring to reach all liberal-minded (religiously speaking) students in the University.

BERKELEY: Channing Clubs—two, Senior (University of California students) and Junior (High School age). Both very active, keenly interested in the church and in Liberal Religion. Senior Channing Club holds regular Sunday evening meetings including a brief religious service and a discussion of some current topic or a talk by a well-informed person followed by a discussion. Everyone speaks freely, all listen tolerantly, and all are ready to challenge and question what is generally accepted so that the truth may be found. Mid-weekly luncheons are held each Wednesday. The lunch is prepared by club members; a charge of twenty-five cents a plate is made. Twice during the year the club has retreats or camps at Inverness where very soon the club will build its own cottage. At Christmas, carols are sung, out of doors for shut-ins. Two members have recently "made" Phi Beta Kappa. A play is in the process of preparation.

SAN FRANCISCO, Starr King Society, also meets every Sunday evening and its programs of study and list of activities are very much like Channing Club of Berkeley. Its members are much engrossed this year in scoring heavily in the Efficiency Estimate. A pew is maintained in the church; much community service is rendered. In April the Society will entertain the Young People attending the Triennial Session of the Pacific Coast Conference. Arthur Hyman, a Starr King member and a national vice-president of the Y. P. R. U. is to enter Dartmouth next fall.

And now let us ascend into Oregon:

PORTLAND: The Fraternity. This group meets twice monthly on Sunday evenings for supper. The Fraternity is this year studying, "Know Your Own City", each meeting is devoted to some phase of the public life of Portland. A speaker from the outside as well as some member of the group contributes a paper followed by a discussion. The Fraternity participated in the Christmas Pageant, "The Nativity," aided in making the costumes, taking charge of the lighting effects. The main objective immediately ahead is to increase its membership.

Besides these societies, we have Young People's groups at Hollywood, Pasadena, Santa Barbara, Salem, Vancouver, and Salt Lake City. Something about these will come next time. It is good to report a fine Liberal Club in Los Angeles at the Southern Branch of the State University. While this is open to all liberal-minded students for discussion of religious subjects, it has its principal membership from the Los Angeles church. The two California Federations as well as each Y. P. R. U. group on the coast are planning to observe Young People's Sunday. We are not strong numerically—but our Loyaltv is deep and true—and all groups are doing good work.

LOCAL STATIONS

From Coast to Coast

Mid-West Gleanings

***Philip Keeler,* Contributing Editor**

The Mid-West contributing Editor asks that all societies in his district send in news items of their group to him at 105 South Dearborn Street, Chicago, Illinois. In order to make this column really a news column, the local groups should send their news in to the contributing editor for their particular district.

We are very glad to welcome Reverend Gordon Kent, lately of Alameda, California, as the minister at Moline, Illinois. His installation took place on January 21st.

It is with grieving despair that we mention Alan Marple's departure for the East. Alan was fast becoming a leader—and a much admired one—in Y.P.R.U. affairs of these parts. His presence at the Geneva church was an inspiration to them and his work enthusiastically begun, is carried along now by Frank Swift. We hope for Frank the success and good will which Alan met within the oldest outpost of Unitarianism west of Meadville.

Denver, Colorado certainly has an interesting program; everybody seems to have something to do. It's no wonder, however, when we remember the people Denver has sent to the Shoals.

Indianapolis celebrated New Year's with a talk by Dr. Wicks. He is one of the men "Clear Lakers" recall with a feeling of gratitude for the splendid warmth of his friendship. The Indianapolis club is getting up a club history which should prove interesting. A sale of Christmas cards netted $70.00; an entertainment by the Channing Club was in progress at the time of the sale. The hostess announced that it was to made an annual event if possible.

Ed Wilson has set sail for Europe—and especially Paris, it is understood. As we said about Alan Marples—here's another good man gone East. Ed is the recipient of the Cruft Travelling Scholarship awarded through Meadville. He will be gone for a year.

Some of our plans for Young People's Week have been announced before. At any rate—things are rapidly being prepared for the best Young People's Week ever put over in Chicago, under the direction of "Andy" Anderson.

Indianapolis Channing Club

"May we interest you in a geography lesson? You are required to study carefully the map placed above the table in the church vestibule. The traveler stuck half way between Indianapolis and Cleveland is a yet unknown delegate to Star Island—his destination. The trip is costing him ten cents a mile and 106 miles have been bought for him, so far. Won't you please, Mr. and Mrs. Churchgoer, play the good Samaritan and drop the price of a mile or more in the glass box beside the map. The footsore hiker is anxious to get there." (From Church Calendar)

Recently Voss Mueller, a Channing Club member, was honored by the appointment to leadership of the newly-organized Scout Troop 12 of the Mayer Chapel Mission.

Bay Shore Federation

The past year sees a great change in the Bay Shore Federation, which is constituted of Churches on the South Shore. The new officers include Charles Baldwin of Norwell, President; Charles Sprague of Duxbury, Vice-President; Frances, Bradbury of Hingham Center, Secretary; and Norman Bouve of Hingham, Treasurer.

The purpose this year is to unite all, not a few, of the Young People's Societies in the South Shore in one body, so that the work of Liberalism may still further be carried on by the young people.

There is plenty of enthusiasm and good-will and everyone is taking hold. The Federation now enters upon a new lease of life.

The second directors' meeting of the Bay Shore Federation of the Young People's Religious Union was held at The First Parish House of The Old Ship Church at Hingham Mass., on January 9th. The meeting was called to order by the President, Charles Baldwin. The minutes of the last meeting were read by the Secretary, Miss Frances Bradbury, and accepted. Two directors at large were elected. Mr. Reid Allen of Hingham was elected for two years, and Miss Bertha Lincoln, for one year. During a short intermission the various committees held their meetings. These committees were chosen at the last directors' meeting and are doing splendid work.

On returning to the directors' meeting, the committees gave their reports. A short discussion followed. The meeting adjourned at six o'clock.

PITTSBURGH: The Y.P.R.U. of Pittsburgh has been having many social events this year; a reception to interest students attending University of Pittsburgh and Carnegie Tech; two dances, two bridge parties, and a bowling party. They have a meeting every Sunday evening, proceeded by a supper. The speakers for the meetings have been drawn mainly from their own congregation.

A plan was started in the spring the object of which was to buy a lot and build a log cabin for the society, but due to the vacation and cold weather this has rested and something will be started this spring.

Pittsburgh invites you all to stop and visit its group when in its vicinity.

The Tennalaga Union (Tenn., Ala., Ga.) Young People's Christian Union held a rally at Chattanooga, Tennessee, January 1st and 2nd. The Tennalaga Union has invited all liberal young people of these three Southern States to fraternize with its societies. A place was given to a Y.P.R.U. speaker on the program, but owing to the time of year, the Y.P.R.U. could only attend officially by mail. This is one of the many evidences of closer cooperation between the Unitarians and Universalists.

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The Courage of Conviction

An Editorial

If there is a single quality that has shone forth in the characters of all the world's greatest men and women, it is the fact that they had the courage of their convictions. The Carpenter of Galilee went to the cross rather than bow to conventions and standards he knew were wrong. Abraham Lincoln suffered untold agonies of the soul rather than be untrue to his own conviction of what was right. Joan of Arc, the heroic maid of Normandy, perished in the flames rather than deny what she believed to be the truth. Woodrow Wilson died an abused and broken man, because he remained loyal to what was perhaps the highest aim the world has yet known. Whether we agree with their causes or not—whether we admire all they represented or not—we stand in reverence before their dauntless courage born of divinely inspired conviction.

It is easy to have the courage of your convictions, when they happen to be the opinions of the crowd. It doesn't take much character to be "one of the mob." The heroes of the world are those who stand boldy forth, proclaim their sincere convictions, and live up to them, even when the angry pack snarls at their heels and cries for their heart's blood.

Now this is not to be taken as a defense of the persons who defy conventions and traditions merely for the sake of being defiant, without the firm conviction in their hearts that they are right. These are puerile fools—not heroes. But when one comes to the place where he or she honestly feels that to follow the dictates of any person or group of persons is a violation of the dictates of his or her own innermost conscience, then but two roads are open—one which leads where others direct, which means death to the soul, though it bring success and riches and high position among the Pharisees; the other leading where the conscience guides, which means the soul's eternal greatness, even though social ostracism or even martyrdom be its portion.

Those of us who have come over to the liberal faith from orthodoxy know what it is to be faced with this choice. Often we are misunderstood by those who are nearest to us and should be most understanding. Our firm convictions may be openly scorned and derided, or they may merely be sneered at as "whims" or "fads." But then we realize, like Channing, that we have come to walk with a goodly company, and we know that we have gained more than we could possibly lose—for we are at peace with ourselves, knowing that we have dared to nail our flag to the masthead for all the world to see and know just where we stand.

Your editor, as many of you know, is a Unitarian by "evolution." He wants to pay tribute here to what he has found in the Unitarian Fellowship—the best friends he has ever known, a sincere and honest idealism, free from superstition and cant, and an opportunity for service that has given him a satisfaction of soul he never found elsewhere.

W. N. C.

To Harry Haynes Bon Voyage and a Safe Return

We shall miss you, and let you go reluctantly, but no loved one ever went away without being eagerly looked for on returning, and when you come back, refreshed and rested in mind and body, you will find us waiting to welcome you.

—Everybody.

(Continued from Page 1)

touch with a Spiritual Being in the Unseen. If morality is to have some meaning at both ends of the relationship, it must be because there are spiritual beings at both ends capable of appreciating the situation. The more we realize our end of it, the more we appreciate the divine concern about it at the other end of the relationship.

In such moments of solitude, when we are alone in our inner life, we are at peace only if we have striven to fulfill our noblest idealism. We shrink both from the outward and the upward look if we have betrayed our ideals and yet we are impelled to find peace again by getting square with the world. We are impelled to make good in the world, to amount to something serviceable in the world. Then we shall have done our bit. Square with the world, we are square with the Unseen.

These quiet moments when we find it harder "to kid ourselves" and easier to look ourselves straight in the eye, lead to better and braver living.

(Continued from Page 3)

It is to be an interdenominational affair, the Friends and Universalists joining with us. The program starts with dinner, during which there is to be music and one or two special speakers, and includes novelty dances during the evening. A short Candlelight service will end the event. Jenkin R. Hockert is representing the Metropolitan Federation, and the evening promises to be a big success.

Y. P. R. U. Boom in Florida

The Jacksonville, Florida, young people's organization of the First Unitarian Church, gives us some striking statistics at the end of its first four months of existence. "The Wilose Council of Truth Seekers has just closed its first tri-annual term with flying colors. The Council grew from a membership of five on August 12, 1926, to seventy-five on December 31, 1926, with an average attendance for the past two months of over fifty." The next term of four months began the first of January and we have every reason to believe that it will be as successful as the term just ended." New officers were elected for this new period. The alternating themes of discussion for the new study course will be "The Story of the Bible" and "The Study of Youth's Personal and Social Problems." Are we not lucky to have Pegasus through which to get a glimpse of this Young People's society?

Detroit Arista Club says the Efficiency Cup won't need to go any farther than Detroit this year. Sounds as if they mean business. How about it, ye other societies, are you getting your good points stacked up?

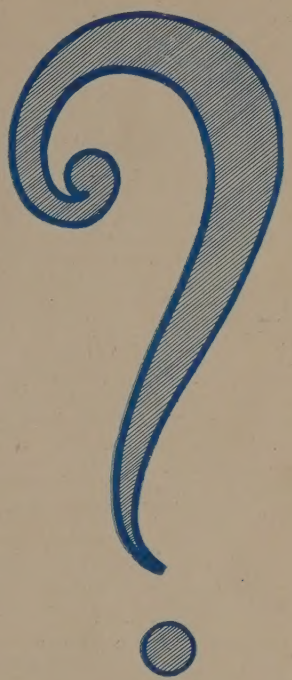
A new Y.P.R.U. society was organized in Chattanooga, Tennessee, on December 26. Salutations to the "thin red line o' 'eroes on the battle front."

Miss Nancy B. Harsh, Field Secretary for the Middle Atlantic States, has been on an extensive trip, leaving New York November 28th and returning January 25th. During the two months she visited Newburgh, Poughkeepsie, Albany, Troy, Utica, Schenectady, Syracuse, Rochester, Ithaca, Buffalo, Jamestown, Dunkirk and Niagara Falls, New York; Deerfield, Mass., Toronto, Ont.; Detroit and Ann Arbor, Mich.; Toledo and Cleveland Ohio; and Erie, Pa. Miss Harsh has done splendid work among the groups of this district. While in Toronto a New Year's party was given by Mrs. John H. Huston in honor of Miss Harsh, at which time Miss Harsh's engagement to Mr. Victor Knight of Toronto was announced. This is certainly a Y. P. R. U. romance and the best wishes of their many Y.P.R.U. friends are extended to them.

(Continued from Page 2)

we have the great American's dictum—"When a man is sincerely penitent for his misdeeds, and gives satisfactory evidence of the same, he can safely be pardoned, and there is no exception to the rule!"

The pages of the Book of Life are dark in spots—but glorious in others with the brilliance lent by great characters who have trod the stage of the world. But above all others two figures—the Great Teacher of Galilee, and the Chosen Prophet of the American people—tower solitary and alone on the Horizon of History.



My dear Editor:

While I have no wish to bring down upon your defenseless head a storm of controversy and bearing in mind too the fact that we fought a war to end all wars and didn't, may I ask on behalf of all Shoalers, whose tempers and exasperation I have contemplated with commiseration, being an indoor sport, what is being done about rehabilitating the SHOALS TENNIS COURTS?

In all seriousness, this is worth consideration and discussion and deserves to be actively taken up and pushed. The Tennis Tournaments are decidedly an important item in the Shoals program and the best possible competition and pleasure cannot be derived on a poorly equipped court. Last summer we had a rather serious accident happen to one of our players due to the broken cement of the court, and too, you will agree, that tennis balls are not the best diet for sea-gulls!

Hopefully yours,

An Indoor Sport

Dear Editor:

I understand that the Unitarians are trying to raise $3,000 with which to place a bust of William Ellery Channing, in the Hall of Fame, New York City. Would it not be fitting for all societies of the Y. P. R. U. calling themselves Channing Club or Society, to send a small contribution to this fund? Those of us who have chosen this name will surely want to have a part in this tribute of the denomination to Channing.

Checks may be sent to Edwin Fairley, Treasurer Channing Bust Fund, Room 21, 299 Madison Ave., New York, N. Y.

L. M. C. New York

WHAT-NOT?

Sparks from the Heels of Pegasus

(Bellerophon, mounted on Pegasus, slew the chimera. But if this picture looks like us we must have slain a few cameras, too!) H. A. W.

Inspired perhaps by the homiletic animus which has dominated this page of late, local friends have appointed us to the serious and awesome obligation of filling the pulpit on Young People's Sunday. So we have laid aside the hostler's metier until the March issue. The currycombs we herewith pass to the most faithful of our confrères, Fred T. McGill, Jr., who has been persuaded to assume the duties not only of editing the column for this month, but of illustrating his text as well. May we be spared the tedium of reading 438—no, 439 letters (our circulation has leaped during the past month)—congratulating us upon the sudden marked improvement in the page!

Ladies and Gentlemen, Fred McGill:

* * *

That, of course, was Hans, who well knows how to keep any contributor good-natured. The "guest conductor" has received so many offerings this month that he is able himself to retire to one corner. He is indeed to be congratulated, as are also the beloved 439.

* * *

In the following lines, glowing with that "homiletic animus" (see first paragraph above, then Webster), Mabel-Louize Arey introduces the heroic couplet to "Pegasus." We wonder that they have not met before.

There comes a time in every human's life
When o'er his judgment spreads the cloud of strife.
Happy the man who, in such troubled time,
Can keep his faith in God's great love sublime.
When sudden Fortune causes hopes to fall,
And shows the hidden, seamy side of all,
How easy, then, is wild, resentful thought,
Forgetting toleration, comfort-fraught.
Man's weakness is his lack of keener sight
That in the day of sorrow makes things right,
Or, when Disaster holds its heavy hand,
Can teach him mighty things to understand.
There is a gracious, omnipresent Plan
That governs all the thoughts and acts of man,
And though man sometimes fails to see Its course,
It still directs his life with constant force.
It guides his actions with progressive sway,
Exacts no more than he can do each day,
Seldom reveals to him Its purposed end,
And, though unswerving, still remains his Friend.
Trouble and fear are placed in each man's path
That, through great striving, he may use his wrath
To help him grow, to fashion so his soul
That, with the years, his life may form a whole
So flawless and so perfect in design
That it reflects the Plan, complete, divine.

Let not Despair, then, nor its pallid mate,
Discouragement, that on all sorrows wait,
Compel your heart its vigor to forswear;
But, rather, make them help you still to dare
To recognize the wisdom of the Right,
And, firm in such victorious wisdom, fight!

* * *

We are still adding to our Shoalsiana. Prose and poetry flow together in these magical lines by Elizabeth Hall, "From an Ancient Chronicle of the Shoals":

". . . . And sometimes when the moon was full and the summer wind was gently blowing from the south, along the rippling golden path of the waves would come a gallant ship. Each mast and sail was faintly edged with twinkling lights, and at the prow was carved the head of old Poseidon, ruler of the deep. His jewelled eyes cast ghostly lights upon the waters, and shining fishes jumped and played before his path. From the high polished deck was wafted tinkling music and gentle sounds of murmurous laughter borne upon the breeze. Straight for the rocky island shore the vessel headed, and as it struck the hidden shoals and cruel breakers, dissolved in mist; and on the waters floated luminous bubbles, and on the breeze a gentle sigh and far-off laughter."

* * *

From Dorothy B. Wood of the Old Fort Club, Brooklyn, comes "The Challenge to Do":

It seems to me there are few things comparable with that satisfaction and delight which spring from the soul when an idea born to us takes form and is created out of nothing. To bring to fruition such ideas, whether they be in the form of art, literature, science, or what-not,—to accomplish these things in spite of all obstacles and in the face of opposition, is glorious! The sheer joy which comes from the feeling of accomplishment in working without help; the making of something out of nothing; the spirit of independence; and the consciousness of strength are rare treasures; and once gained they become the motivating forces to create greater things.

It is this spirit which imbues us with the desire to do things ourselves, to push away all barriers. It is this spirit which fires our souls and spurs us on to fulfillment. A heritage left us by the disciples of the Muses of old, who triumphed over privation, oppression and persecution. The exquisite strains of a Beethoven sonata would never have reached our ears, were it not for this courageous spirit to do in spite of all opposition; the works of a da Vinci or a Donnatello would never have gladdened our eyes but for this; save for the brave philosophies of a Shakespeare we should never have known Hamlet, Jacques, nor Malvolio; we would not have had the philosophy of Socrates, Plato, Aeschylus—philosophy for all time; nor would the zealous ardor of Martin Luther or George Fox have been brought to light. It is thrilling to think that these great men were able single-handed to give to the world these immortal gifts when they were so constantly and so bitterly opposed.

Let us then answer their challenge—let us do things simply, but beautifully. So much is done for us today, and so much has come to us out of the richness of the past, that we must not flag, we cannot stagnate:—we must lift the torch high above us, and place it where it will light others the way to carry it higher and onward through the ages!

* * *

"To bring to fruition such ideas . . . . in the form of . . . . what-not . . . . is glorious." Hearken unto Dorothy, ye timid would-be contributors!

* * *

Twenty unaltered passages, called from the writings of seven contributors in eight "What-Nots," form the ingredients of the dialogue below. We apologetically grovel in the gravel before each poet represented.

In honor of our Patron Beast, the compound is entitled

"PegHASHus"

(The scene of this dramatic fragment is "The Winged Horse," a roadhouse at Sesqui, a suburb of Troy. King Priam, in the lounge, suddenly encounters his son Paris, who is returning to the family hearth with a souvenir of his Grecian tour.)

PRIAM. I note you swagger with an air
Like the swaying of a tree;
Prithee tell me why the blowing—
A spade is just a spade to me.

PARIS. A royal dame has crossed the foam;
The moon has tangled me in her snare:
(A roguish line, so well rehearsed,
Hearing it, I forget all care!)
She is the dawn;
She is the light;
What gift have I
Of beauty bright!

PRIAM. A laugh, a word, a pair of eyes,
I do not mean to deprecate:
I offer timely counsel, gratis,
To dream, remembering, and wait.

(Aside) Hear now, ye gods, my sole request;
This I shout to the heavens wide:
His anguish shall mount a thousand-fold;
God of gods! Be at his side!

* * *

And at your sides, friends.

FREDERICK T. McGILL, JR.